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Essays, Expositions, &c.

ON THE EMPLOYMENT OF LAY-AGENCY.

(From the Circular Letter of the North Western Association, held at Millgate, in May, 1864.)

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It will admit of no dispute amongst us, that the grand instrumentality appointed by God for the purpose of bringing in the number of his elect, the final overthrow of the power of darkness, and the universal establishment of his kingdom in the earth, is the public preaching of the gospel, the proclamation of the glad tidings of salvation through a once crucified, but now risen and exalted Saviour: "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe" (1 Cor. i. 21); and our warrant for engaging in this work is found in the memorable commission given by our risen Lord, previous to his ascension to heaven: "Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.) The precise nature of the proclamation itself, and the universality of its announcement, are further set forth in the words of the Saviour, in Luke xxiv. 46, 47: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Now, that this commission to preach the gospel to every creature, was not exclusively addressed to the apostles, is sufficiently clear; for in the very nature of the case, it was impossible for the apostles, during their life-time, to make known the good tidings among all nations, or to every creature. Moreover, we find them setting apart others to the ministry of the word, and making certain provisions by which the "preaching of the cross" might be continued after their decease, and perpetuated to the end of time. And it is equally manifest that this work of preaching the gospel was not to be confined to any particular "class" or "order" of men, whose "authorised" vocation it should be to proclaim the good news, to the exclusion of their fellow-disciples. No; the work of preaching the gospel is the work of the Church of Christ, as such. The churches of the saints are to be the "light of the world," "the salt of the earth;" and from them, as in the case of the church of the Thessalonians, is

the word of the Lord to be "sounded out" among all the regions round about. And here it may be necessary to observe, that in assigning the work of preaching to the whole church, rather than to any class or body of men, we by no means overlook the importance of maintaining, in all its integrity, the divine order in the constitution of a gospel church. In that divine order, as presented in the New Testament, we find, that to each church, or congregation of believers, certain officers were appointed, called respectively bishops and deacons; the work of the former being indicated in the several designations of bishops or overseers, pastors or shepherds, elders, rulers, guides, and teachers. The duties of Christian pastors are clearly defined; they are "to give themselves to prayer and to the ministry of the word." They are enjoined to teach those who have believed, to observe all things whatsoever the Lord hath commanded. They are to feed the Church of God which he hath purchased by his own blood. They are to warn the unruly, to comfort the feeble-minded, and to support the weak. As watchmen set upon the walls of Zion, their work is to watch over the spiritual interests of the churches committed to their care. By the strict and impartial exercise of a godly discipline, and the faithful ministration of the word and the ordinances of the sanctuary, they are to be the instruments of building up the saints in their most holy faith, "till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Let us see to it, therefore, brethren, that we rightly appreciate this divine institution of a stated gospel ministry. It will be an evil day for our churches when this New Testament order ceases to be observed, or comes to be treated with neglect or indifference. We cannot better evince our love to Zion, than by praying to the Lord of the churches, that he would send them "pastors after his own heart," who shall feed his people with knowledge and understanding; and by declaring the whole counsel of God, strengthened by the influence of a holy example, shall be the means of winning many precious souls to Christ, who shall be their joy and crown of rejoicing in the day of the Lord Jesus.

From the brief sketch we have attempted of the nature and duties of the pastoral office, it will be seen, that while the preaching of the gospel, *i.e.*, proclaiming the good news of salvation with a view to the conversion of the ungodly, forms a part—a most important part, indeed—of the duties attached to that office, it by no means constitutes the whole of the work which it involves. The conclusion, then, to which we are brought is simply this, that if the church would fulfil her high and holy vocation in the evangelisation of the whole world; if the multitudes inhabiting our cities, and towns, and villages, are to have the gospel preached to them; and if the seed of divine truth is to be scattered broadcast over the whole earth, then other agencies must be employed, not as superseding, but rather as auxiliary to, and coöperating with, the labours of our settled pastors. A faithful, diligent pastor will find his hands, head, and heart fully occupied in watching over and guarding the interests of the church over which he is placed. The work which demands his care is one which

> "Might fill an angel's heart,
> And filled a Saviour's hands."

But if the work assigned to the members of the church is to be done effectually; if we would go out into the streets and lanes of the city, and bring in "the poor, the maimed, the halt, and the blind;" if we would wish to search the "highways and hedges," and "compel" the houseless, homeless wanderers to come in, then, brethren, it appears to us there must be a deeper sense of *individual* responsibility in this matter. Whilst we esteem very highly in love for their work's sake, those who are over us in the Lord and admonish us, let us guard against the error so fatal to the true interests of the Church of Christ, and yet we fear so common, as that of supposing that the whole work connected with the preaching of the gospel, with all its solemn responsibilities,

is to be delegated to our pastors, whilst others have nothing to do but to lie down in green pastures and to feed by the side of the still waters. Brethren, there remaineth yet much land to be possessed; the greater part of the world yet "lieth in the wicked one." It is for us, that is to say for all who have declared themselves to be on the Lord's side, to come to the help of the Lord against the mighty. It is for us to gird ourselves for the conflict, and, armed with the sword of the Spirit, which is the Word of God, in faith and prayer to go up and possess the land. And amongst the means sanctioned by the Word of God, and blessed with abundant tokens of his approval, by which the Church of Christ may hope, through the power of the Divine Spirit, to extend and enlarge her borders, and to influence the vast masses around us with gospel light and gospel truth, we may surely instance the employment of brethren to whom God has given both the ability and the disposition to declare among the Gentiles the unsearchable riches of Christ.

If it be asked, what Scripture warrant or authority we possess for employing the members of our churches as preachers of the word, we apprehend no difficulty whatever in meeting the demand. From the practice of the primitive churches, as well as from the directions given in the apostolic epistles, it is, we think, clear beyond all doubt, that this kind of agency was very extensively employed. We may regard the sending out by the Saviour of the seventy disciples, as containing an intimation of his will in this matter. The object of their appointment is thus stated by our Lord himself: "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest." Their work was strictly defined; they were to go forth into every city and place whither he himself would come, and to declare the coming of the kingdom of God. The apostolic office, together with the miraculous gifts and endowments of the Divine Spirit, such as the gift of tongues, of predicting future events, of healing the sick, &c., were clearly of a temporary character, designed for the settlement and establishment of the church in its infancy, and therefore ceased with the apostles themselves. But it is equally obvious, that what are termed the *ordinary* gifts of the same Spirit, were to be continued to the church throughout all ages; and these, though in different degrees, are yet the work of "that one and the self-same Spirit, dividing to every man severally as he will." This distribution of spiritual gifts is spoken of by Paul in Romans xii. 6, and following verses: "Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." Again, in his epistle to the Ephesians, iv. 7, 11, 12, the apostle says, "But unto every one of us is given grace according to the measure of the gift of Christ." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Many other passages of similar import may be quoted, but these are sufficient to show that certain gifts were bestowed upon the members of the church, as the servants of the most High God, and that the possession of those gifts involved the duty of employing them in the service of Christ. Our space forbids any discussion of the terms employed in the passages referred to, in designating the various gifts conferred upon the people of God. The important lesson which we would deduce from these divinely-inspired directions is, that the talents given by the great Master, "to every man according to his several ability," are to be by them rightly improved and diligently employed, for the furtherance of the interests of the kingdom of Christ, until he shall himself appear, to require an account of our stewardship, and to "reward every man according to his works."

If we advert to the *facts* recorded in the New Testament, we find that this solemn obligation to labour in the dissemination of gospel truth, was duly recognised by the members of the primitive church. An interesting example

of this kind is furnished us in the account given in the 8th chapter of Acts, of the persecution which followed immediately upon the death of the martyr Stephen. In that persecution, the "young man," Saul of Tarsus, was the most prominent actor, being "exceedingly mad" against the disciples of the Lord. We are told that he "made havock of the church, entering into every house, and haling men and women, committed them to prison." But even here, not only were the designs of the enemy frustrated, but they were made subservient to the cause which he aimed to destroy; for it is added, "therefore they that were scattered abroad, went everywhere preaching the word." Doubtless they were, for the most part, persons destitute of worldly rank and influence, "unlearned and ignorant" in merely intellectual attainments, and without any formal or official appointment to the work of the ministry; yet, with the love of God in their hearts, with deep compassion for the souls of men kindling and animating their zeal, and under a sense of the obligation resting upon them to make known to others that which they had handled and tasted of the word of life, they went forth, amidst privation and suffering, "determined to know nothing among men, save Jesus Christ, and him crucified." Nor were the labours of this self-denying and devoted band without special marks of the divine approval and blessing; for in the 11th chapter of the same book, at the 19th verse, it is stated that "they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." The foundation of a large and flourishing church was thus laid in that city, where the honoured name Christian was first given to the followers of Christ; and the work subsequently carried on by the united labours of Barnabas and Saul resulted, under the divine blessing, in "much people" being "added unto the Lord."

Many other examples might be cited, if necessary, as showing the recognition by the primitive church of the duty resting upon its members, according to their ability, to proclaim the glad tidings of salvation to every creature. In several of the epistles, and especially in the apostolic salutations with which they are concluded, honourable and affectionate mention is made of those who were diligent and efficient "helpers" in the ministry of the word; addicting themselves to the ministry of the saints; and by their holy lives, no less than by their warm-hearted zeal, commending the gospel of salvation to those who were out of the way and ready to perish.

Regarding, therefore, the means by which it pleased the Head of the Church, in the very first period of its history, to build up and establish a "spiritual temple" in the midst of the utmost opposition, and in the face of apparently insurmountable difficulties, we may ask, would it not be well for our churches in the present day to conform to primitive precedent and example, and to employ more extensively that kind of "agency" which, under God, has been productive of such blessed results? True, the age of miracles has long since passed away; the gift of tongues, of prophecy, of inspiration, and of healing, are no longer bestowed, because no longer necessary for the purpose for which they were first conferred; but the "Comforter," which is the Holy Ghost, as the teacher and guide of his people, is promised to abide with us for ever. All gifts, whether natural or spiritual, come from Him, and are to be devoted to his service; but his divine blessing, his impulse, teaching, and guidance, are absolutely necessary to render those gifts available. No amount of talent, whether natural or acquired, can ever avail without the teachings of the Divine Spirit. That Spirit is given in answer to prayer.

Permit us, then, to submit a few brief practical observations as to the manner in which this kind of local agency may be most effectively employed. We proceed to do this on the principle that it is the duty of the churches to look out from among themselves those whose hearts the Lord has touched, and to encourage them to engage in the exercise of such spiritual gifts as the

Divine Spirit has conferred upon them. For we believe it will generally be found that those who are the least qualified for the work of public preaching, are the first to thrust themselves into notice; whilst those who possess the necessary qualifications, are so diffident of their own powers as to cause them to fear lest they should "run before they are sent." Hence they shrink from obtruding themselves upon the notice of their brethren, and need therefore the encouraging word and the helping hand, to put them in the way of engaging in that work upon which, stimulated by a holy zeal, their hearts are already set. A judicious pastor may thus turn his intimate acquaintance with the people of his charge to practical account, by making the moral and intellectual capabilities of his members the subject of his special study, thus enabling him to assign to each his appropriate place in the vineyard of the Lord. Thus, too, the elder members of the church may render good service by cultivating a closer friendship with their younger brethren, discovering hopeful signs of fitness for the work of preaching, and after the admirable example of Aquila and Priscilla, in the case of Apollos (Acts xviii. 24, 26), taking them by the hand, and "expounding unto them the way of God more perfectly." We believe there have been instances not a few, in which, through a kindly word spoken in season by ministers or deacons, young men of modest and retiring habits, but withal with a secret longing to speak for Christ, which was as a fire in their bones, have been induced to engage in the work of occasional preaching, and have ultimately been found in the ranks of our most laborious and successful pastors.

Let it not be deemed unnecessary to observe, that those whom we invite or encourage to engage in this important work should be, without exception, *men possessing and evincing marks of decided, fervent piety.* It may appear to some to be almost superfluous to insist upon decided piety as a qualification in those whose very position in the visible Church of Christ supposes them to be in possession of it; but, alas! experience too often teaches the humiliating, painful fact, that "all are not Israel who are of Israel;" and that men who possess natural abilities sufficient to enable them to address their fellow-men on subjects of the highest moment, are lamentably defective in that deep-toned piety without which they are but as sounding brass or as a tinkling cymbal. No amount or measure of gifts, whether natural or acquired, can ever compensate for the want of grace in the heart. Indeed, the more gifts the individual possesses, the greater injury he will, in all probability, inflict on the cause of Christ, if there be not with those gifts the possession of vital, practical godliness. Those who stand up as ambassadors for Christ, whether statedly or occasionally, should be men "full of the Holy Ghost and of faith;" men thoroughly sound in doctrine, as well as consistent in practice; men whose bowels yearn with compassion for the souls of the unconverted; and who are instant in season and out of season, not for human applause, but with a sincere desire to "commend themselves to every man's conscience as in the sight of God." The strict observance and application of this important principle would, we conceive, go far to prevent or to counteract the mischief which too often arises in our churches, when persons actuated by selfish and ambitious views, and backed, it may be, by the mistaken zeal of intimate friends, persist in forcing themselves into the work, and pressing the church to a reluctant sanction, at the risk of its own peace and harmony. Let the churches conscientiously adhere to their duty in this matter, and this great evil (which we know has occurred in the history of some churches) will be avoided.

We are decidedly of opinion, that in every case, brethren who are sent forth as preachers of the word, should first of all receive the sanction of the church to which they belong. We do not say that it is the province of the church either to give or to withhold *authority* to any person to preach the gospel; but as a matter of gospel order, and as a means of preventing unworthy persons from engaging in so important a work, we maintain that the church has a right to judge of the qualifications of its own members for any special depart-

ment of labour. Nor would the candidate for the ministry of the word, if he possess the grace of humility, even desire to engage publicly in the work, without first of all obtaining the hearty and affectionate recommendation of his fellow-members. And the congregations to whom he may be called to minister would, we apprehend, receive him with all the more confidence from the fact of his having been approved, and solemnly set apart to the work, in prayer, by the assembled church.

Let the brethren thus called by God and approved by the church, be encouraged to labour wherever the providence of God may direct them. If we would effectually reach the masses of the people who are still living in open defiance of God and of his law, let us not lose sight of the truth, that all other means and instrumentalities, however valuable in themselves, are yet subordinate to this great and grand ordinance of God, the preaching of the gospel, which is to them that perish foolishness, but unto those who are saved, the power of God. We are to "preach the gospel to every creature;" but how is this to be accomplished, unless those who are called by God come to the help of the Lord against the mighty? Let our gifted brethren be encouraged to go into the towns and villages round about, and publicly, as well as from house to house, testify the gospel of the grace of God. The extraordinary rise and progress of the Wesleyan denomination, with its kindred branches, penetrating, as it has done, almost every nook and corner in the land, may be traced in no small degree to the self-devoted and successful labours of its local preachers. Even the National Establishment has for some years past recognised the same principle in the infusion of the "lay" element, by the appointment of their Scripture readers and occasional preachers.

Let us as Baptists not be, at least, behind others in "discerning the signs of the times," but seek to employ all the strength and talent among us in order to make known the mysteries of redeeming love; and let our brethren who thus labour in the Lord receive from the churches all the kindness and encouragement which it is in their power to bestow. Instead of regarding them with suspicion, or treating them with coldness, let us receive them as brethren beloved, and esteemed by us for their work's sake. Instead of envying them, or speaking in a disparaging manner of their labours, let us cultivate the meek and loving spirit of Moses, that man of God who, when complaint was brought to him of Eldad and Medad, who were prophesying in the camp, replied, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." This is the spirit that we need; and with daily prayer for the peace and prosperity of Jerusalem, coupled with earnest, united efforts for the advancement of its interests, we may confidently anticipate the speedy and abundant outpouring of the Spirit from on high, when "the wilderness shall be a fruitful field, and the fruitful field be counted for a forest."

And in conclusion, we would say to our brethren who are already engaged as occasional preachers of the word—take encouragement from the promise, which belongs to you equally with other of your fellow-labourers in the vineyard of the Lord, "Lo, I am with you always, even to the end of the world." Only be it your one great object to preach "not yourselves, but Christ Jesus the Lord;" to declare the unsearchable riches of Christ; and, though your labours be arduous and often difficult, imposing no small amount of self-denial and sacrifice, yet you may solace yourselves by the thought that your record is on high, and that the highest and best remuneration which you can possibly receive awaits you in your Father's house above, where "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." May it be our blessed privilege, beloved brethren, one and all, to hear at last the welcome plaudit from the lips of Him whom we desire to love and serve, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

SACRIFICE—LEGAL SIN-OFFERING IN DISTINCTION FROM THE GREAT ATONEMENT.

In our last paper we looked at sacrifice as a whole, with a view to discover its general design. But, in examining the several parts of the institution, we shall find that it unfolds a system as distinct as the solar system in the universe of matter, in which each integer acts its individual part, being bound by strong affinities to the centre of the system, and, through it, to each part of the compact whole. We shall not, however, attempt a description of each of the subordinate parts of the system, but shall only distinguish those which are subordinate from the central figure of the picture, and notice the relation they bear to it.

And, in studying this system, we have no difficulty in discovering the *centre* of it to be the *sacrifice of Immanuel*. We adduce three reasons.

I. It is the Alpha and the Omega in the history of the institution. It is the first and the last sacrifice that is alluded to in Scripture. The first—"Thou shalt bruise his heel." (Gen. iii. 15.) The last—"In the midst of the throne stood a Lamb as it had been slain." (Rev. v. 6.) Moreover, the Scriptures abound in allusions "in the Law of Moses, in the Prophets, and in the Psalms," to this Great Sacrifice. Jesus is *par excellence* "THE Lamb of God." As Jehovah is the only self-existent Being, the source and sustainer of all created beings, so the sacrifice of Jesus stands out in broad relief as the only *real* sacrifice, the first cause and last end of every other.

II. It is distinguished from all other sacrifices by its incomparable value and extensive efficacy. The superiority of the Christian sacrifice to those offered up under the Law, arises not simply from the fact that it was the "obedience unto death" of sinless humanity, but also from the fact that in Christ's humanity dwelt "all the fulness of the Godhead." Hence Paul, in addressing the elders of the church at Ephesus, does not scruple to say, "Feed the church of *God*, which he hath purchased with his *own blood*"*—the blood of that Divine One whose name is Immanuel, God with us, who possesses all the unutterable glories of Divinity, and all the sinless susceptibilities of humanity, united into one Person, of which his body forms a part, and performs so essential a work in the redemption of the church. The intrinsic value of the Jewish sacrifices were nothing compared with His.

And the Christian sacrifice is as extensive in efficacy as it is incomparable in value. The Jewish sacrifices sanctified only to the *purifying* of the *flesh*, but this *purges* the *conscience* from dead works to serve the living God. The Jewish sacrifices, as distinguished from the Christian, did not extend to the inner character and feelings, but served only for external purification, and this gave rise to another distinguishing characteristic, viz.—that they had to be frequently repeated. The things that defile a man come from within. Hence the exhortation, "Cleanse that which is within, that the outside may be clean also." The streams will not long continue bitter, after the water is sweetened at the fountain-head. The sacrifice of Christ extends to the source of human evil, cleanses that which is *within*, purges the conscience from dead works, brings the soul into contact with the spring of all goodness, the all-holy Spirit of God, who, dwelling in the heart, allays all apprehension of punishment, imparts the spirit of adoption, and becomes a well of living water springing up

* It is true that the manuscript that is considered first in authority reads "the church of the Lord" in this place, and that the best manuscript that reads "church of God," is considered only second in authority. But, on the other hand, it is worth while to observe, that there is not a single instance in any other part of Paul's writings, or of the whole New Testament, of the like designation. Nowhere throughout the New Testament does the phrase "the church of the *Lord*" occur, nor even the phrase "the *church of Christ*," which is so much in use in the present day. The phrase "the church of *God*" occurs six times in Paul's writings, besides the passage above referred to; "the churches of *God*" three times; and "the *churches* of *Christ*" once. Peter also speaks of "the flock of *God*." We think the general usage restores the balance of probability in favour of the ordinary reading of the passage, or, to speak with greater precision, that the *usus loquendi* is in favour of the *textus receptus*.

into everlasting life. The worshipper to whom the Christian sacrifice becomes a medium of intercourse with God, is thus brought into spiritual contact with the source of all holiness, and, being once purged, has no more conscience of sins. This sacrifice, then, needs no repetition. "By one offering he hath perfected for ever them that are sanctified." The Jewish sacrifices, on the contrary, had no power to purge the conscience, and reached only to ceremonial defilements, or the Theocratic aspects of moral offences. They were outward only. They could *point to*, but not *reach* the inward. Hence the necessity for frequent repetition. Hence also the felt want by burdened consciences of some more efficacious sacrifice. "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

Moreover, the Jewish sacrifices, besides being designed only for external purification, were confined to one nation, and one portion of the ages. *This* is available for all nations and all ages. It "takes away the sin of the *world*." All the redeemed, without exception, ascribe their salvation to the shedding of His blood. "Thou wast slain, and hast redeemed us to God by thy blood, from every *tribe, and tongue, and people, and nation*." This sacrifice extends its efficacy backward to the fall, and forward to the consummation of all things. It was offered for all manner of sin, for all people, and for all time.

III. The sacrifice of Christ is the first model, of which all others are but imitations. This is evident from the whole of Paul's writings. "The law had a *shadow* of good things to come." The legal sacrifices, whilst containing in themselves the evidence of their own insufficiency, are witnesses of the all-sufficiency of their great Archetype. But none of them come up to the "very image" of that which they represented. The best of them was but a shadowy outline. In none of them do we see a full bust of the original. Probably in the ceremonies in which the scape-goat acted a principal part we see the most finished outline. We confess ourselves powerfully struck with the resemblance. We are inclined to question whether the resemblance was not designed to extend even to the agency by which the animal was led into the wilderness. The man who laid violent hands on it was defiled by the act. He acted as executioner, not as priest; he had to "wash his clothes and bathe his flesh in water" before he could come into the camp. So, though Jesus "offered up himself," it was not by priestly, but by "*wicked*" hands that he was "crucified and slain." The world murdered Him, but it did not "offer him up." HE "OFFERED UP HIMSELF."

But, though in the case of the scape-goat we see one of the most striking examples of resemblance to one view of the Christian sacrifice, yet each order of Jewish sacrifice had its own place in the system, and all refer to Christ's sacrifice, and derive their importance from their similarity to it. In proof of this we offer the following considerations.

1. The divinely-appointed sensible signs employed in worship *since* Christ, refer back to him; and it is most reasonable, therefore, to suppose that those employed *before* Christ, were designed to have a prospective reference to him. Baptism refers to His death and resurrection—the Lord's supper to his broken body and shed blood. It is hardly conceivable that the blood-shedding under the law should not have had a similar reference.

2. Jewish sacrifice was calculated to excite the same order of feelings in the mind of the penitent worshipper as the Christian sacrifice, though not in the same degree. The holiness of God, the desert of sin, the favour of God in forgiving sin, appear both in legal and Christian sacrifice, but by no means to the same extent. No sacrificial victim can compare in point of value to "the Lamb of God." Those have one side luminous, and one side dark—this is ever as the sun shining in its strength. Those, even on the luminous side, shine with reflected light—this is the source itself of light. Viewed in the light of this sacrifice, they all have their measure of importance; beheld in any other light, they lose their meaning. Yet were they well adapted for the infancy of the world, to impart an education to fit it for the fuller manifestation

of the gospel. The ideas of human demerit, substitutionary expiation, and restoration to the Divine favour, were strongly embodied in these sacrifices, and, by their constant repetition, rivetted on the human mind. The eyes of young children are generally more struck with a strongly marked outline, than with a finished picture, and their ears more pleased with a simple melody, than with the mingling of melody and harmony. So the *gradual* impartation of spiritual ideas; and the gradual formation of a theological vocabulary is that which is most in accordance with the nature of the human mind, whether regarded individually or socially. This is a fact which harmonises well with the idea that all previous sacrifices were preparatory for and introductory to the Great Sacrifice. The law made nothing perfect, but was the introduction of a better hope. It was our "schoolmaster unto Christ."

3. The apostle Paul often institutes a comparison between the legal sacrifices and Christ's, and shows the former to be figurative of the latter. Thus in the 9th chapter of Hebrews, after telling us that the Jewish tabernacle was a figure of a greater and more perfect tabernacle, and alluding to the entrance of Christ into the holy place as our Great High Priest, he admits the efficacy of the blood of bulls and goats so far as external purification was concerned, and asserts that in a similar manner the blood of Christ, who offered himself without spot to God, is efficacious in purging the conscience—man's inward and spiritual nature—from dead works. Again he says (Heb. xiii.), comparing Christ in his sacrifice to the slain victims under the law, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt *without the camp*. *Wherefore* Jesus also, that he might sanctify the people with his own blood, suffered *without the gate*."

A close comparison of the book of Leviticus with the epistle to the Hebrews, will set in a clearer light the representative character of the Levitical sacrifices than any remarks of ours. We marvel not at their imperfection, as sacrifices, when we compare them with the Great Atonement, nor that that imperfection extends even to their representative character—they were but a shadow, an outline, not the full image of the thing they represented. Hence the great variety of them, some bringing one aspect of the Christian sacrifice into view, and some another.

4. One fact more in proof of the representative nature of the legal sacrifice is, that they were abolished by the death and resurrection of Christ, and for ever after set aside. The Levitical priesthood itself is abolished. It has answered its purpose. It was the harbinger of day—the scaffolding of the temple of truth. It is superseded by a Priesthood of which it was representative, which existed before it and contemporaneously with it, an underived and untransferable Priesthood. Christ is "Priest for ever after the order of Melchisedec." The sons of Levi have lost their office, their genealogy, and all that distinguished them from the body of the people, because their work is done. The star that guided the Eastern magi to the place of Christ's nativity, is no more mentioned after it brought them to the place where the young child was.

To what extent the Old Testament saints understood the design of sacrifice, is a question we cannot undertake to determine. That to some extent, they understood it in the same sense as ourselves, we do believe. Abraham saw the day of Christ, and was glad. God promised him Canaan, and he desired a better than the earthly Canaan, that is, a heavenly; and it would seem that he understood the promise to include the heavenly. It appears to us somewhat presumptuous to prescribe the limits within which the knowledge of the earnest spiritually-minded patriarch might be confined. A difference there no doubt is between the Old and New Testament saints in their respective views of the objects of faith, but the difference is in details, not in essence. It is the difference between the acorn and the oak—the difference between the sketch and the finished picture. They looked forward for the realisation of the promise that the seed of the woman should bruise the head of the serpent—

a promise, of the hidden meaning of which, the volume of revelation, in all the richness and variety of its grand discoveries, is a magnificent development. Jehovah had said to them, as Abraham said to Isaac on the way to Moriah, that God would provide himself a lamb for a burnt-offering; but as Isaac did not know at the time all that was in his father's heart, so neither probably did *they* perceive at the time that the seed of the woman was to be "God's only begotten and well-beloved Son."

In the absence of the unclouded sunlight of this brilliant revelation, the stream of animal blood-shedding, which took its rise in the first promise of a Saviour, coursed through all the ages and dispensations, supplying the dejected spirit of man with rills of consolation, bearing onwards his faith, and buoying up his hope, till, in the fulness of time, it reached the ocean whither it tended, and lost its waters in a boundless expanse of truth and joy. The hope of a Deliverer was swallowed up in the fulfilment of the Promise.

PAUL'S TRUST AND PERSUASION.

BY H. WATTS, GOLCAR, HUDDERSFIELD.

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 TIM. i. 12.

HAD not Paul known whom, or in whom, he believed, he certainly never would have suffered for the cause of Christ as he did suffer. The religion of Christ however with him was no sham; with regard to its heavenly origin he had no doubts; he knew its value and solidity, and could therefore exclaim, "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed." Though the religion of Christ brought him every trial that man naturally would shun—though it caused him to be shut up from ten thousand privileges that others enjoyed, still he was not ashamed of it, but, on the contrary, gloried in it. The very infidel who can and will reason, stands appalled at the history of this suffering hero. And well he may, for the apostle's life gives the lie to the sceptic's creed. No uncertain religion was the religion of Paul. Infidelity *is* a creed of uncertainties. It consists in such phrases as "perhaps it is so," or, "I think it is," or, "it may be," but it affords no solid ground to rest upon in taking leave of this world and entering upon another. What said the celebrated sceptic Hobbes before his death? Said he, "I am about to take a leap in the dark." What, on the other hand, said Andrew Fuller when dying? "I have such a hope, that with it I can plunge into eternity." The cold consolation of infidelity may do for youth, for health and strength, for the day of prosperity; but when it is most needed—when nights of adversity come upon us—when old age bows down the body—when sickness wastes the weary frame—when the terrors of death startle the vision; ah! then the prop upon which we have leaned will break, the pillar will fall to the ground, and then the soul—the poor naked guilty soul—bereft of all hope, will appear shivering before the bar of the Eternal. How much better is it to be able, at all times and under all circumstances, to say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The marginal reading is, "I know whom I have *trusted*." And who was the object of Paul's trust? Only one answer can be given. It was Christ. He could trust in nothing *short* of Christ. He might have trusted in himself, but he had been killed to self-trust by the application of the law to his conscience, convincing him that there was nothing in himself worth trusting in. He might have trusted in his fellows, but he found that they were exactly in the same position as himself. He might have trusted in ceremonial law, but he found that, since the advent of the kingdom of Jesus, that was no longer binding. He might have trusted in saints and angels, but he could not reach

them, nor receive any assurance that they could help him if he prayed to them. As he could trust in nothing short of Christ, so he could trust in nothing *beyond* Christ. He knew that there was nothing superior to Christ to trust to. He knew that "in all things He had the preëminence." He knew him to be the "King of kings, and Lord of lords." He knew that heaven worshipped at His footstool, that earth groaned to pay him homage, and that hell trembled at his word. It was Paul himself who exultingly lauded Christ by affirming that "Of him, and to him, and through him, are all things, to whom be glory for ever. Amen." On the person of Christ he built; in the cross of Christ he gloried; by the promises of Christ he was supported; and to the crown and worship of Christ in heaven he looked forward as the climax of his hopes, and the summit of his joy. Reader, is the person of Christ your trust? Have you left all to build upon Him? Is His cross your glory? Are the promises of Christ your daily food? Are His crown and worship your chief aim? Only as you can answer these questions in the affirmative can you say "I know whom I have believed."

Not only did Paul trust in Christ, but he knew the person in whom he trusted. "I *know* in whom I have trusted." Knowledge and trust must go together. We cannot wisely trust one whom we do not know. A stranger enters your shop to purchase goods. You permit him to make his selection. When he has done so, he is about to march off with them without payment. What would you do? You would immediately call him back and tell him he must either pay for the goods or leave them behind, as you cannot trust him without knowing him. And the world would commend your prudence. So Christ must be known to be trusted. Why is it that men do not trust Him? Watts puts it thus,—

> "The wondering world enquires to know
> Why I should love my Jesus so;
> What are his charms, say they, above
> The objects of a mortal's love?"

And he gives this reply,—

> "All over glorious is my Lord,
> Must be believed, and yet adored;
> His worth, if all the nations knew,
> Sure the whole world would love him too."

To men, by nature, Christ is as "a root out of a dry ground, without form and comeliness," therefore they reject him and despise him. Such was the case once with Paul. But he was brought to know Christ by revelation. When on his way to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord," Jesus met him, stopped him, revealed himself unto him, and made him cry out, "Lord, what wilt thou have me to do?" Thus he could say, "And last of all he was seen of me also, as of one born out of due time." He knew Christ by the daily teaching of the Holy Spirit. "Now," saith he, "we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." He knew Christ experimentally. He tried His love; he tried his consolations; he tried his word; he tested his power to help and save through life; and at the end thereof he could testify that he had not trusted him in vain. Now, the best way to prove religion is to *try it*. If the Lord reveal himself unto us, stopping us on the road to hell, and if he give us day by day the teaching of the Holy Spirit, we shall prove by experience what religion really is; we shall prove its power and glory in a manner unknown to those who simply know Christ historically, and have not been born again. We shall then know the value of Christ as a friend; and the more we know of him in this character, the more we shall trust him. This cannot be said of all professed friends. You are aware that there are some persons whom you did trust before you knew them; but, now you know them, it will be a long time

before you trust them again. An old divine has well said, "The friendship of some men is like some plants in the water, which have broad leaves on the surface, but scarce any root at the bottom." These friends promise much, and do little; they give you plenty of the leaf of promise, but none of the root of performance. Jesus, however, shines illustriously as the "friend in need," who is the "friend indeed." His actions accord with his promises, which are never known to fail. But perhaps you say, "I don't believe in promises that have relation to another world; I'm a believer in the old proverb—"A bird in the hand is worth two in the bush;" give me the realities of the present world, instead of visionary promises about another world." If you say this, your argument is built upon false premises. We have not to wait until we enter another world to realise the benefit and reality of Christ's promises. We find them our support here, bearing us up when nothing else would bear us up, and giving us comfort in darkest hours. When all human help has fled—on the dying bed, and at the fiery stake—when no sceptical philosophy could have afforded one gleam of sunshine, or a ray of comfort, these promises have filled the suffering soul with glory, and brought a better world in view. Tens of thousands of living witnesses are ready to testify to their power, proving the testimony of Jesus to be true, that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." A progressive knowledge of Christ and his word will put both to the test, and bring us off victorious.

On these grounds Paul says, "I am persuaded that he is able to keep that which I have committed to him against that day." And what had he committed to Christ? Evidently his most precious treasure—the keeping of his soul. This seems to be a passage equivalent to that in Peter. "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." Paul felt persuaded—knew for a certainty—that his soul, given to Christ, would by him be kept until the "day" of death, the day of judgment—in other words, for ever and ever. But why was he persuaded that Christ was able to keep his soul? Because Christ had the will to keep it, the power to keep it, and would prove faithful to his word. He knew that his soul had been given by the Father to Christ to save, long before he himself was brought by divine grace to surrender himself up body and soul into his hands. This knowledge gave him firm, unwavering confidence. For Christ will thus keep all souls that are committed to him. However many commit themselves into His hands, he can and will keep them all. We cannot keep one soul, not even our own. Christ can keep multitudes, come from whence they may. One of Whitfield's successors at the Tabernacle was dying. A brother minister prayed with him, and then said, after prayer, "Brother, you used to say sometimes when preaching, that 'if you had a hundred souls, you would commit them all to Christ.' What do you say about that matter now? Would you commit them to Christ now if you had them?" With a feeble effort he replied, "Yes, A MILLION." All that sinners have to do then, if they would be saved, is to deliver themselves into Christ's keeping. He has said, "Him that cometh unto me I will in no wise cast out." This is the gospel given in one verse, and may the Lord, reader, if he has not done so before, now write it on thy heart.

"Lo! the incarnate God ascended,
Pleads the merits of his blood;
Venture on him—venture wholly;
Let no other trust intrude:
None but Jesus
Can do helpless sinners good."

Obituary.

REV. JONAS FOSTER, FARSLEY.

THE Rev. Jonas Foster, who for thirty-four years was the devoted pastor of the Baptist church, Farsley, near Leeds, departed this life January 25th, 1865, in the 72nd year of his age. A brief memoir of his course and history may not be unprofitable to the readers of "The Primitive Church." Our departed brother was born at Denholme, and brought up by his grandfather at Chellow, in the neighbourhood of Bradford. His grandfather and grandmother were members of the Baptist church at Shipley, and prayer meetings were held in their house on Lord's Day evenings. These meetings made an impression upon the mind of the youth, he became uneasy about his spiritual state, and seeing no way of salvation, he gave up all hope, and sunk into despair. He then became a Pharisee, and comforted himself with the idea that his good works would atone for his bad ones. He prayed that he might live righteously and work out his own salvation, but he had no knowledge of Jesus Christ as a Saviour. He was led after this to attend the ministry of Mr. Calvert, Independent minister, at Thornton. Under his sermons he was much impressed. One sermon, from the text, "Except ye repent, ye shall all likewise perish," broke down his self-righteousness, and sent him to a throne of grace for salvation, and there he found peace through the precious blood of Christ. His mind was, for some time after this, perplexed by various religious questions. One was the subject of baptism. He studied this question for two years, and then, yielding to the force of truth, he was baptised in Westgate Chapel, Bradford, by Dr. Steadman. In 1814 he was brought to the gates of death, but the Lord raised him up, having work for him to do in his vineyard; although he states that his recovery was a disappointment to him at the time. At this period his occupation was that of a shoemaker. Not content with being a journeyman, he commenced business for himself. He worked hard, and saved money. If he had continued in his calling, he would probably have become a prosperous tradesman; but his heart was set upon the preaching of the gospel, and, in August, 1820, he entered the Academy at Horton, then under the presidency of Dr. Steadman. There his chief delight was the study of the Word of God, and the preparation of sermons. In 1823 he received a call from the church at Farsley, a small village near Leeds. The chapel erected in 1777 was then small and inconvenient, and the church numbered only sixteen members, most of them in the decline of life. Here our departed brother laboured during the whole of his ministerial course. He prayed and laboured, he preached the gospel and lived the gospel, and God blessed him and blessed the people. His success was undeniable. The hand of the Lord was with him, and much people were added to the Lord. He lived to see, as the fruit of constant and self-denying labours, a spacious chapel well filled, and commodious school-rooms erected, the funds for which were raised principally by his personal efforts and influence. The preaching-room at Rodley, and the chapel at Pudsey, adjacent villages, were raised principally through his instrumentality. Distinguished by the grace of God, his piety was unquestionable, deep, and consistent. He was a devout man. His prayers came up for a memorial before God. The unction of his public services was secured by daily fervent prayer; and this enabled him not only to appear before the people as a workman needing not to be ashamed, but caused him to carry the savour of religion wherever he went. He was a laborious man. Three, sometimes four services on the Lord's Day, prayer meetings and preachings during the week, besides a portion

of his time in which he was engaged in collecting for religious and benevolent purposes, justifies us in saying that he laboured more abundantly than they all. He was withal a disinterested man. He preached not for worldly gain, but for the love of souls. Had he pursued business, with his industrious and careful habits, he would probably have become a rich man; but he gave up all for Christ. And God blessed him, as he blessed the house of Obededom, and gave him all things richly to enjoy. In a paper left behind him he records the faithfulness of God in granting him so large a measure of success, sparing him to see his sons comfortably settled in life, giving him a competency in his old age, and enabling him to retire from the stated ministry with credit and respect. "In all this," he writes in his diary, "the Lord has been pleased to grant my desire, for he has said, He will fulfil the desire of them that fear him." Our departed friend was eminently an evangelist. The great truths of the gospel were prominently brought forward in his public exercises. He was not eloquent, but he had a good command of language, and sometimes rose above himself when his heart was warmed by the glorious truths he uttered. His tongue became as the pen of a ready writer, and as if an angel had taken a live coal from the altar and touched his lips. His diary indicates that on some of these occasions his joy has been unspeakable and full of glory. In 1858 Mr. Foster, after thirty-four years' faithful service, retired from the pastorate. The public meeting held on the occasion was creditable both to pastor and people. During that lengthened period he had borne many trials. His heaviest was the loss of his excellent wife, who fell asleep in Christ several years ago. Between Mr. Foster and his successor, the Rev. E. Parker, there existed the most cordial and fraternal feeling, and he continued, within a short period of his death, occasionally to preach in the pulpit where he had spent so many seasons of spiritual enjoyment. By a remarkable coincidence, the last text he preached from was the one with which he commenced his ministry at Farsley—"Who, when he came, and had seen the grace of God, was glad." His end was as peaceful as his life. He was confined only about eight days to his bed, and his sufferings were not severe. His last words, uttered shortly before death, were—"I am passing through deep waters; but all is peace within, and I have not a fear." His remains were carried to the grave by his brethren in the ministry, brethren Scott, of Brearley, Chown, of Bradford, and others, taking part in the solemn service. The funeral sermon was preached in the chapel at Farsley, to an overflowing congregation, by the writer of this memorial, from Acts xiii. 25., "John fulfilled his course."

HENRY DOWSON.

Bradford.

Poetry.

A SCRIPTURE POEM.

A curious and beautiful arrangement of different Biblical texts is given in this Poem.

CLING to the Mighty One, — Psalm lxxxix. 19.
Cling in thy grief; — Heb. xii. 11.
Cling to the Holy One, — Psalm xvi. 10.
He gives relief. — Psalm cxvi. 8.

Cling to the gracious One, — Psalm cxvi. 5.
Cling in thy pain; — Psalm lv. 4.
Cling to the Faithful One, — 1 Thes. v. 24.
He will sustain. — Psalm xxviii. 8.

Cling to the Living One,	Heb. vii. 25.
Cling in thy woe;	Psalm lxxxvi. 7.
Cling to the Loving One,	1 John iv. 16.
Through all below.	Rom. viii. 38.
Cling to the Pardoning One,	Isaiah lv. 7.
He speaketh peace;	John xiv. 27.
Cling to the Healing One,	Exod. xv. 26.
Anguish shall cease.	Psalm cxlvii. 3.
Cling to the Bleeding One,	1 John i. 7.
Cling to his side;	John xx. 27.
Cling to the Risen One,	Rom. vi. 9.
In him abide.	John xv. 4.
Cling to the Coming One,	Rev. xxii. 20.
Hope shall arise;	Titus ii. 13.
Cling to the reigning One,	Psalm xcvii. 1.
Joy lights thine eyes.	Psalm xvi. 11.

Page for the Young.

PAYING OFF.

SCHOOL was dismissed early, for the snow, which had fallen lazily all the morning in large feathery flakes, now descended in small particles, swiftly slanting, as if old Winter were getting ready for his first *soirée*. The old porch was fairly blockaded, and one after another of the younger pupils had gone home in the arms of a father. But some had no father to come for them, and among these was little lame Katie, the dressmaker's daughter. She came last, and with great difficulty, at every step, lifting her crutches over the deep snow, which seemed in her weariness to be every moment growing deeper.

"Get on my sled, Katie, and you'll go home by telegraph," and Charlie Sykes lifted her, crutches and all, and seated her on the soft hay, drawing up a piece of an old quilt that served as a buffalo robe.

"Oh! how kind you are, Charlie. I was just beginning to think that I never should get home. How glad I am you thought of me."

"I did not think of you at all, Katie, but mother did—she never forgets anything—and as soon as I had landed Nell and Lou, she asked who was bringing you."

"And you came back on purpose?"

"Yes, I wanted to play, and there is no fun in drawing a sled unless you have a load. And mother said—"

Just then a piece of ice whizzed around the corner and struck Charlie on the lip, cutting it badly.

"Now we're even—I thought I'd pay you off," shouted Fred Mathers, and Charlie held some snow to his bleeding lip, and made no reply.

The great globe on the teacher's desk had been defaced, and Fred Mathers, after being closely questioned, had charged the guilt on one of the smaller boys. The little fellow protested his innocence, till Charles Sykes stated that he had seen Fred marking the globe with his penknife, and tried to stop him in vain. He spoke of three other boys who were present at the time, and who now told the same story, but with evident reluctance, as Fred Mathers was known to be very cruel and revengeful.

"You will tell Mr. Clark, won't you, Charlie?" sobbed little Katie, as they drew up to the door of her mother's cottage.

"No, Katie, I know of a better way of paying him off, for I don't think, as he does, that we are quite even."

"You would not do as he has done?"

"I hope not, little girl. Good night." And resisting all her entreaties, that he would come in and let her mother dress his face, Charlie

walked thoughtfully homeward.

There was a skating party on the mill pond the following Saturday. The teacher had been down and tried the ice and given the boys their bounds, so that there was nothing to check the pleasure of the sport. But after a time one of the boys ventured beyond the mark, and Fred Mathers made a bet that he would go further yet, and come back safely. Some of the skaters bet with him, and others warned him not to go, but in a moment more he was cutting circles on the thin ice and hallooing the rest to follow. Then he paused, threw up his hands wildly, and with a howl of terror sank beneath the surface. The boys stood as if frozen to statues, all but one, who ran to the nearest pile of lumber, seized a board, and shoved it over to the place where Fred had broken through, caught him as he was rising for a second time, and drew him up, but the ice broke under their double weight, and they were left clinging to the plank. Charlie Sykes, for it was he, shouted to his mates to bring another board, and when it was brought, he helped Fred out first, who was now so chilled as to be almost helpless.

"Charlie," said the half-drowned boy, as soon as he could speak, "why did you help me? I have treated you very badly."

"I know it, Fred; but this is the Bible way of paying old scores, and suits me best. We will call it *even* now."

"No, Charlie, it will never be even between us, but you have made me heartily ashamed of myself, and I'll show you hereafter that you have not risked your life for nothing."—*Pauline.*

Intelligence.

DENMARK.

Mindstrup Mark, Pr. Veile, Denmark, January 6th, 1865.

My dear Brother Howe, — My last report to you was sent from Copenhagen in the beginning of November last year. I have now the pleasure of giving you a short account of my proceedings since that time. Except a short tour to Malmo, in Sweden, I had been labouring at Copenhagen from the end of September, and, I hope, not entirely without success. In my last I informed you that a young woman had requested baptism. I have now the pleasure to say that she was baptised Lord's Day, 13th November.

Monday, 14th, I left Copenhagen for Jutland. On my way to Jutland I should have visited the west of Zealand and Funen, but having my little daughter with me, who had been at Copenhagen on account of her eyes, which had been poorly for a very long time, so much so that she was scarcely able to see—I am very happy to say that she was cured—and a steamer leaving direct for Horseus, I went by that, it being both cheaper and more convenient, although a voyage is not at all pleasant at such a time of the year. However, we arrived safely at home. The places which I have visited and where I have held meetings since I came to Jutland are:—Neder Dunnerup, in Give parish; S. Collemorten, in Nykirke parish; Farre, in Give parish; Give Mark; Hveisel parish; and Veile. At Veile I have been several times, and held several meetings. The last time I was there was Lord's Day, 25th December (Christmas Day), and Monday, 26th (2nd Christmas Day). I was at Farre, towards twenty miles from Veile. The forementioned places are all at considerable distances from one another, which makes labouring in these parts often very difficult, particularly in winter, when the weather is often very severe and the roads covered with deep snow. Last Lord's Day (New Year's Day), I had thus to walk about ten miles to the meeting, then stand and preach for about an hour, and the devotional part of the service takes another hour, besides talking with the brethren and the people, and then walk the same

distance back. You may believe it can make one tired and longing for rest in the evening. The weather was fair, except a little snow, which made it not so difficult; but sometimes I have to walk the same, and even greater distances, in rain and snow, and cold and stormy weather, so severe, that one might almost be ready to perish with cold. I have frequently been wet to the skin, and have been glad when I could stand near a fire and dry my wet clothes on my body. But these are some of the things combined with missionary labours, particularly in our northern climes. I am happy to say that the churches here, in the south of Jutland, are doing pretty well. There has been no particular increase of late, but there is peace, and unity, and affection, among the brethren, and they appear to be more established in the faith. Our progress has, on the whole, been but slow of late in this country, but I hope it has been the more steady, and perhaps the time may not be far distant when the Lord may pour out more abundantly of his Spirit and blessing from above, that more sinners may be converted and added to his churches. There is a time for sowing, and a time for reaping; the labourers have patiently to labour, and wait on the Lord till his time for harvesting comes. So, although the effects of our labours may not always appear to us, yet we labour not without hope. And I cannot but believe that the many means put into operation for the conversion of sinners and the promotion of the kingdom of God, must be productive of much good to many poor sinners. The gospel is preached, and I think I may say faithfully, in numerous places, our preaching stations are continually increased, new doors being opened, Bibles and New Testaments, and great numbers of tracts, are circulated, and we have reason to hope that these means may prove a blessing to many souls.

From the church at Copenhagen I have heard since I left, and I am happy to say they appear to do pretty well. I shall give you an extract from a letter from one of the elder brethren who generally conducts the meetings when I am not there. It is dated the 16th December.

"Although I do not doubt that you have received letters from Copenhagen, yet I think a few words from me will afford you pleasure. We enjoy far greater blessings than we deserve. The Lord surely keeps his people in the midst of storms and dangers. Our gracious God has hitherto preserved us from apostacy and disagreement about the pure doctrines of his word, with which others have been severely tried. Blessed be God for this. Oh! that He henceforward may keep and preserve us. The meetings continue to be attended as when you were here. Brother C.'s wife attends the meetings pretty regularly since Miss N. was baptised; all of which makes us rejoice. But do not forget to pray for us, and particularly for me. The Lord knows how poor I am; I have nothing but what I beg of him. Mr. N. does also attend the meetings. May the Lord give him and all of us true humility, &c."

From several other brethren, and direct from the church, I have also had letters; they wished me very much to be with them on New Year's Eve, and it was also my intention to comply with their desire, but I was prevented. I shall now, please God, leave for Funen and Copenhagen in a few days.

Besides my usual labours, I have again translated a number of new tracts, of which I have published five, 10,000 of each, together 50,000, and am about publishing five more. Those published are, "Are you Afraid to Die?" "The Wounded; or, a Time to Think," "The Bible is Precious," "Too Late to Pray," and "The Resurrection of Christ, a Proof of the Truth of Christianity." I have likewise translated "A Concise View of Christian Baptism," by John Craps, which I intend to publish very soon; and likewise several of Spurgeon's sermons, which brother N. Nielsen, pastor of the West Zealand church, and myself, intended to publish, but he is about leaving for America, and my means do not allow me to publish them alone. I am very sorry brother N. Nielsen is leaving this country. He is one of the first Baptists in Denmark, and is now the oldest

pastor. He is a very good man, and has laboured for many years in the Lord's service with considerable success, and been a blessing to many. He has five children in America, four sons and one daughter, who all do well, which is one of the principal reasons of his leaving. I think that not a few of our brethren will leave with him. Many are emigrating every year.

I must now draw this letter to a conclusion. Please remember me kindly to all Christian friends, and accept, together with dear Mrs. Howe and family, my sincere and affectionate Christian regards. The Lord be with you all and bless you abundantly.

Yours in the love of Christ,

A. P. FÖRSTER.

AFRICA.

South Africa, Grahamstown, December 15th, 1864.

TO THE EDITORS OF "THE PRIMITIVE CHURCH MAGAZINE."

DEAR SIRS,—Concluding that you and the readers of the P. C. M. would be interested in hearing any favourable intelligence respecting the spread of Baptist sentiments, I send you the following. About the middle of October last, two young men introduced themselves to the members of the Baptist churches in Grahamstown. One of the strangers was a Hollander, and unable to speak in the English tongue, but his associate (having been trained for some time in an English school) was able to act as interpreter. From their relation, it was ascertained that they had come from Wellington, a small town about forty-eight miles distant from Cape Town, and about 600 miles from this city; that both had been members of the Dutch Reformed Church, but, seeing its corruptions, had seceded, and adopted Baptist sentiments; that one of the young men (Mr. Groenewoud) had been a missionary under the auspices of that church, but that having become a Baptist, and a Strict Baptist—and though having a wife and two children—had given up the connection, and with it his salary of £100 per annum, and had cast himself on the providence and promises of God; that consequent on this step many of his warmest friends had become rancorous enemies; that through the efforts of a Dutch Reformed minister and office-bearers Mr. G.'s wife was prevailed upon to leave him, and to take with her their two children; that many others, chiefly by reading the Bible, and by the teaching of the Holy Spirit, had adopted the like faith and practice, and were constrained to a similar secession; that all who had so done (say about sixty persons) were subjected to a bitter persecution—purely for conscience' sake; and that earnestly desiring the sympathy and communion of brethren of the same faith and order, they had resolved to visit Grahamstown. They were not disappointed. The Baptist friends of this city gave to them the warmest welcome, and unrequested and unexpected by Mr. G., raised a sum of money to supply their necessities amounting to little less than £40. The two brethren, who had only intended to stay a few days, were constrained, by urgent request, to continue three weeks. Mr. G. preached repeatedly in the Dutch language with very great acceptance, and, on Monday evening, October 31st, was ordained as a Baptist minister in Ebenezer Chapel, the Revs. A. Hay, R. H. Brotherton, and J. C. Adams, of Port Elizabeth, all taking part in the solemn and deeply interesting service. On the occasion of this meeting Mr. G. gave a brief, but thoroughly satisfactory statement of his conversion, of his call to the ministry, and of the truths which he held and intended to hold forth. Mr. G. and his friend left Grahamstown for Wellington on November 1st, greatly refreshed and encouraged by meeting with the brethren here.

When he departed homewards he took with him an epistle from the two Baptised churches of the Lord Jesus, to the Baptised believers at Wellington and the places adjacent, expressive of sympathy, earnestly exhorting them to "steadfastness," desiring that they would form themselves into a church, and recommending Mr. G. as apparently just the right person to choose as their pastor.

It would be difficult to express the strong affection drawn out towards Mr. G. and the friends who, like him, had determined to "obey God rather than men." His unassuming manner, genial disposition, scrupulous regard to the words of the Lord Jesus, earnest and zealous enforcement of the truth on every seasonable occasion, and his proved determination to sacrifice worldly emoluments, wife, children, friends, reputation, and "all for Jesus," ensured to him, from the brethren here, the tenderest and strongest regards. This affection was probably augmented by the sad foreboding that, though he was only twenty-six years of age, yet as symptoms of that insidious disease consumption were apparent, he would, in all likelihood, be called at no distant time to enter the final rest of the faithful. It was a grief to attached friends here when they thought of one so slender in frame, so weak in body, and so loving and gentle in spirit, returning to a scene of labour where he would certainly meet with frowns, harshness, hatred, and contempt. At the parting moment, they looked upon his pale face, and wept as those who should gaze upon it no more. "The God of all consolation go with you, brother," was the prayer of each heart, "and comfort you in all your afflictions."

It was a source of joy and thanksgiving to God to hear the goodly news respecting the work of God in the vicinity of Wellington, specially considering the lukewarmness, formality, and bigotry which there prevail. In the South-Western part of Cape Colony the chief population consists of Dutchmen, who are connected with what is called the Dutch Reformed Church, an establishment very like the Church of England. In order to become a member of that church, it is not required that a person should tender anything like hopeful evidence of conversion to God, but only that he should attend to a few minor rites and ceremonies, learn the Catechism, and attend the services just when he likes to do so. All, or nearly all, who conform to such regulations, conclude themselves to be thoroughly prepared either for this world or that which is to come. A short time since, one of the most excellent ministers in connection with that establishment was asked, "How many persons do you consider to be regenerated who sit down at your communion table?" "Just one." "Would you please mention his name?" The minister did so. "*If* this man is converted, I don't know where you will find any unconverted ones." What good thing can be expected from an establishment which gathers to its fellowship and privileges, without an effort at discrimination, both sinners and saints? What good wishes may we express in behalf of a church whose chief members have only just a sufficient amount of religion to persecute, and who, cherishing the persuasion of their perfect security because of mere visible church standing, walk down to the "chamber of death"? It was consequently a source of no small satisfaction to learn that Mr. Groenewoud had seceded; that others, entertaining similar conscientious scruples, had withdrawn about the same time; and that those who had thus acted were known to be persons of eminent piety, a fact which constrained a very influential member of that church to exclaim with alarm, "What will become of our church, for the pillars of it are pulled out?" It is hoped that a "church," built up of those who give credible evidence of being "living stones," will be erected, and grow, in a region where it is so much needed.

P.S.—Since writing the former part of this letter I have received an epistle from Mr. Groenewoud, who arrived at Wellington on November 24th. He informs me that God granted him a prosperous journey homeward (which was accomplished by the means of a car constructed after the old Dutch style, and two lean, sorry horses), and great was the joy of his brethren and sisters. So far all was pleasant. But the persecution for conscience' sake continued with undiminished bitterness and virulence. Mr. G. visited his wife, and requested her to return to him; but her reply was, "Never, unless you return to the Dutch

Reformed Church." Several members of the said church were doing their utmost to strengthen her unrighteous obstinacy. One of the means adopted to this end was the circulation of a "Subscription List," with the heading, "*The subscribers to this list need not be afraid that Mrs. Groenewoud will ever return to her husband, unless he return to the Dutch Reformed Church, and abjure his sinful errors.*" To show the intolerent spirit which Mr. G. has frequently to encounter, I give two instances. A little while after he was baptised, and had left the establishment, he called at the house of an old Dutch farmer, where he had often been received with the utmost cordiality. But at the same time when a change took place in Mr. G.'s faith and practise, a change came over his hospitable host, and one scarcely for the better. No sooner did the visitor enter than, seizing a heavy cudgel, he threatened "the dooper"* with bodily peril, and forced him to leave the house.

When Mr. G. was in Grahamstown, a Dutchman entered a store in Bathurst-street, and the following colloquy took place:—

Deacon Hockey.—"What part of the colony do you come from?"

Phlegmatic Dutchman (with much dryness, and with a stolidity which seemed to be impenetrable to the shafts of irritating words).—"I left Wellington a few weeks since."

Deacon H. (with agreeable surprise, ending in eager expectancy)—"Oh! then you probably knew a young man by the name of Groenewoud?"

Phlegmatic D. (with sleepy eyes at length bespeaking the dawn of intelligence, and indicating the possibility of animation under certain circumstances)—"Know him? Why he goes about dipping people! He is a hopeless fanatic!"

Deacon H.—"But he belongs to the same denomination as Mr. Spurgeon."

Phlegmatic D. (with increasing warmth, and the evident determination to speak his mind)—"That may be, for he is just such another fanatic!"

* "Dooper," that is "dipper." It is singular that the Dutch should cherish such a repugnance to "dippers," when, in their own Bibles, they read about "John the dooper," and about Christ being "dooped into the Jordan."

Deacon H. (speaking from a desire to gratify the stranger)—"Mr. G.'s in the other room; would you like to have a little conversation with him? As you both come from Amsterdam, you will be interested in talking about the old place. You need not speak on religious subjects."

Phlegmatic D. (with a degree of animation and heart positively surprising—almost alarming—and with a sudden turn towards the door)—"Oh! no. Do not call him—do not! I could not bear to look upon such a fanatic—I should quarrel with him."

These instances may serve to show the intolerant feeling with which Mr. G. and his friends have to bear, a feeling which in its operation causes to many much secular loss and distress, and to all grief. What the intolerant and insufferably vain mind of James I. caused him to say concerning the Puritans of his day, the adherents of the Dutch Ecclesiastical Establishment say respecting the heretical "doopers," "We will make them conform, or else we will harrow them out of the land." How urgent the appeal to the lovers of religious liberty and religious truth presented by those of our brethren thus suffering for "conscience' sake." "Brethren, pray for us."

Yours respectfully,
R. H. BROTHERTON.

LERWICK CHAPEL CASE.

CONTRIBUTIONS RECEIVED.

By Mr. Gavin Henry.

Collected by Mr. Peter Laurenson and Friends, Lerwick.	£	s.	d.
George H. B. Hay, Esq., Lerwick	3	3	0
John Robertson, sen., Esq.	1	0	0
Mr. Robert Nicholson Sound	1	0	0
Mr. George Laurenson	0	15	0
Arthur J. Hay, Esq.	0	10	0
Mr. Robert Linclater	0	10	0
Mr. Peter Laurenson	0	10	0
George Smith, Esq.	0	10	0
Mr. John Robertson, jun.	0	10	0
Mr. James Dalziel	0	5	0
Mr. James Aitken	0	5	0
Mr. Joseph Leask, Inspector of Poor	0	5	0
Messrs. R. and C. Robertson	0	5	0
John Corrie, M.D.	0	5	0
Mr. John Christie	0	5	0
Sums under 5s.	2	0	6
Robert Bruce, Esq., Symbister	1	0	0
Mr. William Duncan, Garth	1	0	0
Mr. George Johnson, Tresta	0	5	0

	£	s.	d.
Collection by Mr. John Inkstir, Burra Isle	4	10	6
Collection by Mr. George Seivwright and Mr. Samuel Garriock, Aberdeen	9	10	6
By Mr. Gavin Henderson.			
Per Rev. James Taylor, Melbourne.			
Mr. Peter Peace, Kilmore	1	0	0
Mr. John Dobson	1	0	0
Mr. John Reid, Avoca	1	0	0
A Few Friends	1	0	0
Collection by Mr. Ralph Coats, Bradford (4th remittance)	5	0	0
Baptist Church, Echt., Aberdeen, per Rev. J. Wright	1	10	0
Rev. R. C. Sowerby, Wick, Caithness	0	10	0

We most gratefully tender thanks to the friends who have so liberally responded to the appeal of our late dear brother, Sinclair Thomson, in behalf of the premises here, purchased by him shortly before he died. Many far distant from us have shown how anxious they are that this last debt incurred by our dear departed brother, for the interests of Christ's kingdom, should be speedily removed. Mr. Thomson Oliver, Sunderland, has collected for us £29 14s. 6d.; Mr. Ralph Coats, Bradford, £30 5s. 6d.; Rev. David Millar, Dundee, £15 10s. 1d.; Mr. George Seivwright, Aberdeen, £9 10s. 6d.; and others smaller sums; but as the debt on the property still amounts to nearly £100, including pavement, should any of the friends of Jesus be inclined to aid us in clearing this off also, subscriptions will be thankfully received by the Rev. John Stock, Baptist minister, Devonport; or by Mr. Gavin Henderson, Merchant, Dunrossness, Shetland.

GAVIN HENRY, }
ROBERT RUSSELL, } *Trustees.*

LONDON BAPTIST LIBRARY, 2, TOOK'S COURT.

FROM the beginning of September last, a class of pious young men has met at this Library once a week, from 7½ to 9½ p.m., under the superintendence of Mr. William Norton, for the study of the Greek and English languages, theology, the composition and delivery of sermons, and singing by sight. The committee of the Baptist Evangelical Society, in 1864, requested T. H. Harris, Esq., of Woodford Green, and Mr. John H. Hewett, of Chelsea, to be so kind as to superintend the use of the London Baptist Library. A tea meeting was held at the Library on Tuesday, January 3rd, to enable Mr. Harris, Mr. Hewett, and other friends, to meet the students. Mr. Harris was prevented by business from being present. After tea, Mr. Hewett, who occupied the chair, Mr. Webb, of Eynsford, Mr. Le Riche, Mr. G. Pearson, Mr. Easton, and Mr. Norton, either spoke on the subject of the studies which the young men are pursuing, or cheered them with encouragement. Nearly all the students spoke also. Thanks were voted to Mr. Norton for coming up from Sutton weekly to meet the class; also thanks by the students to the friends who had met them that evening. Twelve young men had joined the class up to that time; and though some had been prevented by illness or business from being present so often as they wished, the greater part had been able to attend at most of the meetings held after they had joined the class. Eight were present at the tea meeting. They expressed much interest in their studies, and the meeting seemed to be one of pleasure to all.

A WORD FOR THE BAPTIST EVANGELICAL SOCIETY.

OUR brother Norton is too modest to tell what he is doing for this society. I therefore venture to let the readers of "The Primitive" know something of his labours. If some of our itinerent brethren in London knew the benefits they would derive from attending Mr. Norton's class at the Baptist Library, every Tuesday evening, I am sure they would avail themselves of the privilege. The work is done without money and without price. Sixteen young men form the present class, and others will be welcomed. Many of these young men engage in publicly teaching Jesus Christ and him crucified; and the knowledge of English grammar and Greek, &c., which they are there acquiring, will enable them to do so far more acceptably than they otherwise would. And I may venture to say that if any of our ministerial

brethren, through illness or otherwise, require a supply, they can obtain a suitable one from that class of the Baptist Evangelical Society, by writing to the secretary, or the tutor, Mr. Norton, Sutton, Surrey. I do hope the day is not far distant when we shall have a source from whence our Strict Baptist churches can readily obtain pastors in accordance with their own views. — Yours in Jesus, GEORGE WEBB.

ANNIVERSARY SERVICES.

MIDDLESBOROUGH-ON-TEES. — The seventh anniversary of the formation of the first Baptist church in this town was celebrated on Sunday, December 18th, 1864, in the new room of the Oddfellows' Hall, Bridge-street West, when two excellent sermons were preached by the Rev. Dixon Burn, of Houghton-le-Spring; in the morning from Isaiah lx. 1, and in the evening from Acts ii. 38. The services were continued on the following day, Monday, the 19th, by the holding of a tea meeting. The tables, which were excellently furnished, were gratuitously provided by the ladies and friends of the congregation, and a large company sat down to the good things set before them. After tea, a public meeting was held, presided over by Mr. W. H. Ainsworth, the minister of the church, who gave an interesting account of the efforts made, for many years past, in the endeavour to raise a Baptist church in this new and thriving town; of the formation of the church on the 13th December, 1857; its subsequent progress, difficulties, trials, and perils; and its present hopeful condition and prospects. The Revs. J. Packet, Wesleyan Reform Minister; J. M'Neile, Presbyterian; Dixon Burn, Baptist; J. Ruston, Independent; and some other friends, afterwards addressed the meeting on interesting and important topics. This little church is formed on the principle of Strict Communion, and has recently had several additions to the number of its members, whilst more are expected soon to come forward and avow themselves on the side of God and truth. May the Lord hasten it in his time.

ACCRINGTON.

BARNES-STREET CHAPEL.—On Monday evening, February 6th, the first tea party and meeting were held in connection with the Tract Society, Bethel Baptist Chapel, Barnes-street, Accrington. Notwithstanding the inclemency of the evening, 230 persons sat down to an excellent tea, the proceeds of which were intended to aid the funds of the society. The chapel was well filled before tea was over. The meeting was opened with singing and prayer, after which the chair was taken by Mr. John Chadwick, who stated that the society commenced its operations in September last year, and now employs twenty-three distributors, who visit weekly 1,170 families. The tracts, as a whole, were well received, and there could be no doubt but their labours would be crowned with the Master's blessing. The expenditure of the society during the past six months had been £5 3s.; the receipts, £3 15s. 8½d.; leaving a balance due to the treasurer of £1 7s. 3½d., which they hoped to clear off in the course of the evening. The meeting was afterwards addressed by Messrs. W. Jackson and J. Fenwick, of Church; J. Brown, Blackburn; T. Bury, Oswaldtwistle; and by Messrs. Fish, Holding, Greenwood, Chisnall, Ellison, and Haworth, of Accrington. Several recitations, suitable for the occasion, were admirably given by the distributors, and the meeting was enlivened with an appropriate selection of music, conducted by the chapel choir with great taste and feeling. The usual votes of thanks were given, and the meeting closed at a quarter-past ten by singing the "Christian's Farewell," and pronouncing the benediction.

MINISTERIAL CHANGE.

ABERCHIRDER, BANFFSHIRE. — Mr. Crabb, from the Metropolitan College, is supplying the church here for the present.

BAPTISMS.

BRAMLEY. — December 4th, 1864, two; by Mr. Ashworth.

LUMB. — July 2nd, 1864, five; by Mr. W. E. Jackson. October 1st,

eight; by Mr. Bury, of Accrington. Three more are proposed.

OGDEN, NEAR ROCHDALE.—January 1st, two; by Mr. Nuttall; one of them in the 63rd year of his age.

DEATHS.

December 5th, 1864, at Newtownards, aged 64 years, Peter Montgomery. He was baptised by Mr. Mulhern, on the 31st of May, 1846, and ever since has been a consistent member of the Baptist church at Conlig, Ireland. He was one of the "poor of this world; but rich in faith, and an heir of the kingdom which God hath promised to them that love him."

January 15th, 1865, at Dundonald, aged 25 years, Agnes Lindsay. She was baptised on 5th July, 1857, by Mr. Brown, and added to the Baptist church at Conlig, Ireland. During her connection with the church she has given uniform and steady evidence of love to Christ. For many years she has been a sore sufferer; but her sufferings are now ended, having entered on the "rest that remains for the people of God."

February 2nd, 1865, our old and valued friend Mr. William Bowser, of London, entered into his rest in the 85th year of his age. Faithful to the end.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

Collected by Mr. WHITEHEAD.

At Coleford.		£	s.	d.
Mr. J. Trotter	D.	0	5	0
Mr. Locke	D.	0	5	0
Mr. Peter Teague	D.	0	5	0
Mrs. T. B. Trotter	D.	0	5	0
Mr. Joseph Smith	D.	0	2	0
Mrs. Jones	D.	0	2	0
At Pontypool.				
Rev. Dr. Thomas	D.	0	10	0
Rev. G. Thomas	D.	0	2	6
Mr. T. B. Smith	D.	0	2	6
Mr. W. Conway	D.	0	2	6
Mr. J. Conway	D.	0	2	6
Mr. John Havard	D	0	2	6
At Blaenavon.				
Mr. William Antoney	S.	0	10	0
Mr. David Lewis	S.	0	10	0
Rev. J. Hughes	D.	0	2	0
Mr. William Burgoyne	D.	0	1	0
At Aberayehan.				
Henry Lewis, Esq.	D.	0	10	0
Rev. A. Price	D.	0	2	6
Mr. J. Lewis	D.	0	2	6
Mr. Henry Brain	D.	0	1	0
Mrs. Daniel	D.	0	1	0
At Merthyr Tydvil.				
Mr. William Harris	D.	0	5	0
Rev. C. White	D.	0	3	0
Mr. Isaac Jones	D.	0	2	6
Mr. J. Jones	D.	0	2	6
Mr. John Price	D.	0	2	6
Three Friends	D.	0	5	0
At Aberdare.				
E. Lewis, Esq.	D.	0	10	0
E. G. Price, Esq.	S.	0	5	0
Ditto	D.	0	5	0
Mr. R. Pardoe	S.	0	5	0
Mr. Philip John	S.	0	5	0
Mr. William Thomas	S.	0	5	0
Mr. John Lewis	D.	0	5	0
Rev. Dr. Price	S.	0	2	6
Rev. Thomas John	S.	0	2	6
Mr. Thomas	D.	0	2	6
Mr. David Evans	D.	0	2	6
Mrs. Rickes	D.	0	2	6
Four Friends	D.	0	6	3
At Neath.				
Mr. Walter Jones	D.	0	5	0
Mr. S. H. Lake	D.	0	5	0
Mr. Joseph C. Rees	D.	0	5	0
Rev. Titus Jones	D.	0	5	0
Mr. Thomas Evans	D.	0	2	6
Mr. R. J. Alford	D.	0	2	6
Mr. H. Hughes	D.	0	2	6
Mr. A. Curtes	D.	0	2	6
Mr. W. Rees	D.	0	2	0
At Llanelly.				
Mr. David Evans	D.	0	5	0
Captain Simon Samuel	D.	0	5	0
Captain William Samuel	D.	0	2	6
Captain William Charles	D.	0	2	6
Mr. Joseph Williams	D.	0	2	6
Mr. David Clement	D.	0	2	6
Mr. Joseph Owen	D.	0	2	6
Three Friends	D.	0	5	0
At Carmarthen.				
Mr. W. M. Evans	D.	0	2	6
Two Friends	D.	0	2	0
At Swansea.				
Thomas Walters, Esq.	S.	0	10	6
Mr. John Cawker	S.	0	5	0
Mr. John Lewis	D.	0	5	0
Mr. W. Yorath	D.	0	5	0
Mr. W. Roff	D.	0	2	6
Mr. William Hughes	D.	0	2	6
Mr. David Thomas	D.	0	2	6
Mr. Edward Williams	D.	0	2	6
Mr. J. N. Finch	D.	0	2	6
Mr. John Thomas	D.	0	2	6
Mr. Richard Evan	D.	0	2	6
Mr. J. M. Elley	D.	0	2	6